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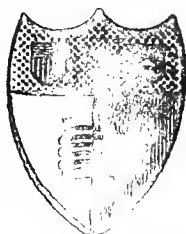
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56TH CONGRESS }
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SENATE

{ DOCUMENT
{ No. 190

IMMORALITY AND POLITICAL GRAFTING OF
ROMAN CATHOLIC PRIESTS IN THE
PHILIPPINE ISLANDS.

EXTRACTS FROM MESSAGE

—OF—

THE PRESIDENT OF THE
UNITED STATES

TRANSMITTING

IN RESPONSE TO RESOLUTION OF THE SENATE OF
JANUARY 26, 1901, A REPORT FROM THE SECRE-
TARY OF WAR, WITH ACCOMPANYING PAPERS, ETC.

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TRANSMITTED TO THE SENATE, FEBRUARY 25, 1901, BY
WILLIAM McKINLEY.

This remarkable array of official evidence should be a
SIGN, if not a SUMMONS, to those who are
FREE BORN and of LAWFUL AGE.

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INTRODUCTION.

It matters not how authentic the statements of anti-Catholic papers, books and periodicals might be, the moment literature derogatory to the church falls into the hands of a Catholic he yells, "liar! liar!"

Facts and figures hold terrors for Roman Catholics, and they invariably meet them with an avalanche of denial and invective. But this method of combatting truth will not deter an earnest student who is searching for facts, and because this is so we have arrayed before you in this little book facts from public documents which should suffice to set at rest the Romish sycophants and sympathizers who pretend that the immorality of the priesthood was confined to the dark ages.

The evidence of immorality and political intrigue that appears in succeeding pages is not the product of imagination or of lurid yellow journalism. It is reprinted from Document No. 190 of the 56th Congress, second session, and consists of questions and answers propounded by a commission appointed by the United States government to investigate the titles of certain lands and properties in the Philippine Islands claimed by the Roman Catholic church.

It is a remarkable fact that the document containing this information became "out of print" shortly after its publication, so that no one is now able to secure additional copies; but, fortunately, we are able to preserve a vital portion of it that bears on the effect of Roman Catholic teaching in the Philippine Islands and on the morals of the teachers, both native and of European birth. It shows that the majority of both Spanish and native priests in those islands were not only political shysters and tools of the Spanish aristocracy, but that in their personal private lives they were degenerate, indecent and totally wanting in

the character that makes for the diffusion and culture of healthy morals.

It should be noted that in presenting this indictment of immoral priestcraft we have not harked back to the inquisition or to the dark times of the middle ages. That history has been written. The testimony is less than 12 years from the lips of Philippine residents who gave it voluntarily to be officially recorded. Its story is of the present day and pictures people and conditions in a land where the Church of Rome has been the dominant power, both religiously and politically, for centuries.

At the time the revelations herein were made, the Philippins Islands represented a Roman Catholic civilization as it would exist here, should the pope succeed in his avowed purpose to capture this country for the Roman Catholic church.

How do you like it?

INTERVIEW WITH SENOR DON FELIPE CALDERON

October 17, 1900.

The above gentleman testified that he was born in the Philippine Islands and had lived there the thirty years of his life, less a period of eight months when he made a few trips to the British possessions. Practically all this time had been spent in the city of Manila, where, as he states, "The friar is intimately connected with all the social, political and other life."

Q. How many friars have you known personally—a good many?

A. Very many. In the first place, I have known nearly all the Jesuits, because I was educated by them, but I may add that the Jesuits are not friars. I have known all the friars of Santo Tomas, beginning with Archbishop Nozaleda, who was one of my professors.

Q. And you have the degree of the university?

A. Like all the other lawyers here, because there was no other college. All professional men received their degrees from that university, because it was the only one.

Q. What class of society were the friars drawn from in Spain?

A. I can not state of my own knowledge, but quoting the friars themselves and persons who have traveled extensively in Spain, I should say that they come from the lowest orders of society; and this is corroborated by the fact that the majority, if not all of them, when they first come have not the slightest conception of social forms or etiquette, and it might be said they have the hair of a dog on them.

Q. Were there not a good many well-educated friars?

A. The fact is that they are almost totally unconscious of proper social forms. They act indecently and use indecent expressions in the presence of ladies in public to such an extent that I was forced on one occasion to throw out a friar who was not only using indecent language, but acting indecently in the presence of my wife.—Page 134.

* * * * *

Q. Now, as to the morality of the friars, have you had much opportunity to observe as to this?

A. Considerable. From my earliest youth. With respect to their morality in general, it was such a common thing to see children of friars that no one ever paid any attention to it or thought of it, and so depraved had the people become in this

regard that the women who were mistresses of friars really felt great pride in it and had no compunction in speaking of it. So general had this thing become that it may be said that even now the rule is for a friar to have a mistress and children, and he who has not is the rare exception, and if it is desired that I give names I could cite right now 100 children of friars.

Q. In Manila or in the provinces?

A. In Manila and in the provinces. Everywhere.

Q. Are the friars living in the islands still who have had those children?

A. Yes, and I can give their names if necessary, and I can give the names of the children, too. Beginning with myself, my mother is the daughter of a Franciscan friar. I do not dishonor myself by saying this, because my family begins with myself.

Q. I will be much obliged for a list.

A. I can give it to you right now. In Pandacan, Isidro Mendoza, son of the Bishop Pedro Payo, when he was the parish curate of the Pueblo of Samar; in Imus, the wife of Cayetano Topazio, daughter of a Recolecto friar of Mindoro; in Zambales, Louise Lasaca, now in Zambales, and several sisters and brothers, were children of Friar Benito Tutor, a Recolecto friar in Bulacan; in Quingua, I cannot remember the last name, the first is Manuela, a godchild of my mother, is the daughter of an Augustinian friar named Alvaro; in Cavite, a certain Patrocino Berjes is a daughter of Friar Ravas, a Dominican friar; Colonel Aguillar, who is on the Spanish board of liquidation, is the son of Father Ferrer, an Augustinian monk.

Q. How do you know these things?

A. In some cases through family relations, others because they were godchildren of my father, and in others I became possessed of the facts through being attorney. I myself have acted as godfather for three children of friars. I am now managing an estate of \$40,000 that came from a friar for his three children. A family lives with me who are all children of friars.

* * * * *

Q. It was not a general licentiousness on the part of the friars?

A. It was a general licentiousness, because, as I have said, the exception as to the rule among the friars was not to have a mistress and be the father of children by her. The friar who was not mixed up with a woman in some way or other was like a snowbird in summer, but it must be confessed that for the past ten years they have improved somewhat in this regard.

Q. How do they compare with the native clergy in this matter?

A. To tell the truth, they almost run together, although it must be said that the latter, the native priests, are not so barefaced about it. They have a certain fear. But in this regard, they were merely following the general rule and the general example.

Q. That would seem to indicate that the immorality of the

friars is not the chief ground of the hostility of the people against them, would it not?

A. That is not, by any means, because the moral sense of the whole people here had been absolutely perverted. So frequent were these infractions of the moral laws on the part of the friars that really no one ever cared or took any notice of them; and this acquiescence on the part of the people was imposed upon them; for woe be unto him who should ever murmur anything against the friars, and even the young Filipino women had their senses perverted, because when attending school they had often and often seen the friars come in to speak to their openly avowed daughters, who often were their own playmates.—Pages 139-140.

Q. Now, it seems to me from the examination that I have been able to make, from the friars and others, that the chief ground of hostility against the friars is because they represent the kingdom of Spain, to most of the people in these islands, in all the oppressive measures that that kingdom adopted in the government of the people here.

A. Yes. They were the expression of the most exaggerated despotism, not of the government of Spain, but of their own despotism, which they exercised, using the name of the kingdom of Spain, because their system was to deceive both Spain and the people. That was the line they had laid down, and, unfortunately, they are still following it, and they used it during the time of the Spanish regime. They would say to the people: "If it were not for me the government would annihilate you," and then they would say to the government: "If it were not for me the people would overthrow you." And even at the present time there is not the slightest doubt that they have said to the American authorities that all of the Filipino people were a lot of anarchists and insurgents who were conspiring to overthrow constituted authority, while to the people of the Philippines they say the American government will place a chain around the waist of each of them. I do not make this assertion as an emanation from myself. I have seen it in writing. In the confessional they say to them: "How can you be in favor of the Americans when they are absolutely the enemies of our religion?" And they say that constantly to the secular clergy, adding that woe betide the poor Filipinos who deliver themselves over unconditionally to the American government, and I have heard this from the very lips of Monsieur Chappelle.—Page 141.

INTERVIEW WITH JOSE RODERIGUES INFANTE.

October 18, 1900.

This witness is a licentiate of law, though not practicing the profession, who has lived all his life in the islands, being educated at the University of Santo Thomas. At the time the following questions were asked he gave his age as 36. With reference to the taking of statistics for the Spanish government by the friars, the following was asked:

Q. So, to swell the taxes, they robbed the cradle and the grave?

A. They augmented the cradle, but diminished the grave. The friars had a system of blackmail, by which they held the rod over all the citizens of a pueblo, about whose habits and closet skeletons they learned through making little girls of from 5 to 7 years of age, who could barely speak and who naturally must have been sinless, come to the confessional and relate to them everything that they knew of the private life in their own homes and in places that they might visit.—Page 146.

* * * * *

Q. What do you know about the morality or immorality of the friars?

A. Too much. I have nothing to add to what Senor Calderon says, save to cite some more names.

Q. Have you known a good many young women and young men who were the reputed daughters and sons of friars?

A. I have known a great many and now have living on my estate six children of a friar.

Q. Were all the friars (priests) licentious?

A. I believe that they all are.

Q. Do you think that was the ground of hostility against the friars?

A. No sir; Cæsarism was. Everything was dependent upon them, and I may say that even the process of eating was under their supervision. Naturally, their immorality had a slight influence in the case, but it became so common that it passed unnoticed.—Pages 146-147.

* * * * *

Q. Charges have been made against the friars that they caused deportations of Filipinos. Do you know of such instances?

A. In my own province it was seen that the large majority of the friars, and more especially the now deceased friar, Antonio Brabo, had great influence in the deportation of many influential citizens, as also in the incarceration of several of them in order to subsequently have them released so as to show their power with the authorities. I, myself, at the instigation of friars, have been the victim of their machinations, for they wanted me sent to Manila to be criminally prosecuted, but

thanks to the governor, and my father-in-law, who was a European, I escaped.

Q. It is charged, also that they were guilty of physical cruelty to their own members and others. What do you know about it?

A. They were cruel, not only in their treatment of their servants by beating them, but they also took great delight in being eye witness to tortures and beatings of men in prison and jails by the civil authorities. They were always, when witnessing these acts, accompanied by some of the higher Spanish civil authorities, and these acts were usually carried out at the instigation, of the friars.

Q. What have you to say of the morality of the native priests as compared with that of the friars?

A. They are about on an even footing. All the priests now officiating have the same vices, and when you take into account that they were purposely kept from following their natural bent to obtain an education by the friars, in order to show the Pope that there was a natural want of capacity in the Filipino, it can be seen why they became easy tools of the Spanish priests and great mimics of them in their loose life. This design, to keep native priests from gaining a good education, began in 1872.—Pages 147-148.

INTERVIEW WITH SENOR NOZARIO CONSTANTINO

October, 1900.

Witness was born in the islands, had reached the age of 58, and had lived in Manila since beginning the practice of law, though he made frequent trips back to the vicinity of Bigan, where he was born, having interests and lands in Bulacan.

Q. What political functions did the friars discharge before 1896 in the villages in which they were parish priests?

A. The political functions that they exercised were those of ruling the entire country, every authority and everybody having to be subservient to their caprice.

Q. Do you know what were the relations between the heads of the Spanish government and the heads of the church here?

A. Generally speaking, the governor-general had to keep on the good side of the head of the church here, for he knew full well that if he should do anything which was displeasing to the archbishop that he would last a very short time in the Philippines.

Q. What were the fees actually collected for the marriages and births and burials? Were they oppressive or otherwise?

A. That depended entirely upon the caprice of the parish friar and the ability to pay of the person needing his services.

Many times the latter would have to pay four times the official schedule.

Q. What was the morality of the friars?

A. There was no morality whatever, and the story of the immorality would take too long to recount. Great immorality and corruption. (I desire to say here that, speaking thus frankly about the habits of the priests, the witnesses would fear that they might be persecuted by the priests if it should ever get out what they were saying here.)

Judge Taft: I don't expect to publish it. I expect to use it to make a report to the commission.

Q. Have you known of the children of friars being about in Bulacan?

A. Yes, sir. About the year 1840 and the year 1850 every friar curate in the province of Bulacan had his concubine. Dr. Joaquin Gonzales was the son of a curate of Baliuag, and he has three sisters here and another brother, all children of the same friar. We do not look upon that as a discredit to a man. The multitude of friars who came here from 1876 to 1896 and 1898 were all of the same kind, and to name the number of children that they have would take up an immense lot of space. There was a case, for instance, of the governor of the province of Bulacan (and I know whereof I speak, for I have practiced law there for many years) who was named Canova, and he was a man who was very strict in the performance of his official duty—an honest and an upright man. He endeavored to put a stop to the deportations by the friars, and they combined and called upon him in a body and asked him in a threatening manner if he desired to remain as governor of that province. He told them to go to hell; and they said: "Now, if you don't want to stay here, you better ask to be transferred to another province, because if you don't leave voluntarily you will not remain here three months longer." A very short time after that he had to leave.

Q. Did not the people become so accustomed to the relations which the friars had with the women that it really played very little part in their hostility to the friars, assuming that the hostility did exist?

A. That contributed somewhat to the hostility of the people, and they carried things in this regard with a very high hand, for if they should desire the wife or daughter of a man, and the husband and father opposed such advances, they would endeavor to have the man deported by bringing up false charges of being a filibuster or a Mason, and after succeeding in getting rid of the husband, they would, by foul or fair means, accomplish their purposes, and I will cite a case that actually happened to us. It was the case of a first cousin of mine, Dona Soponce, who married a girl from Baliuag and went to live in Agonoy, and there the local friar curate, who was pursuing his wife, got him the position as registrar of the church in order to have him occupied in order that he might continue his advances with the wife. He was fortunate in this undertaking and succeeded in

getting the wife away from the husband and afterwards had the husband deported to Puerto Princesa, near Jolo, where he was shot as an insurgent, and the friar continued to live with the widow and she bore him children. The friar's name is Jose Martin, an Augustinian friar.

Q. Is he still in the islands?

A. He was an old man, and he has gone over to Spain. This was in the year 1891, 1892, or perhaps 1893.

Q. I want to ask you whether the hostility against the friars is confined to the educated and the better element among the people?

A. It permeates all classes of society, and principally the lower, for they can do nothing. This upper class, by reason of their education, can stand them off better than the lower classes, and this is the reason that the friars don't want the public to become educated.—Pages 150-151.

* * * * *

Q. What about the morality of the native priests as compared with the friars?

A. There is no comparison at all. Even when the native priest, following in the footsteps of his teacher, commits abuses and immoralities, he does it less openly or shamelessly than the friar. One of the great reasons for the objections to the friars is that the spirit of union and solidarity which holds their religious communities together prevents punishment from being visited upon the unworthy. If I were to go to the provincial of an order and lodge charges of heinous offenses against the curate of my pueblo he would say: "I will fix that," and eternity would pass before it was fixed; and in some cases where outrageous conduct has been charged against the curate, and public opinion was unanimous in crying for condign punishment against the culprit, the provincial has arranged the matter by taking the culprit away from that town and sending him to a better one. This is public and notorious. In this very case that I spoke of, of Friar Jose Martin with my first cousin, the latter went to Archbishop Nozaleda with letters which had passed between the friar and his wife. The letters were written in cipher, understood only by the woman and the friar, and with locks of his hair and his photograph, which had been sent to his wife. My cousin wanted him to discipline this man and to prevent him from encroaching upon his household. Archbishop Nozaleda said that the case was within the jurisdiction of the vicar of the province, residing at Baliuac, and that was the end of the case. Nothing was ever done by the archbishop or the vicar except, as I have said before, the husband was deported to Puerto Princesa. I desire to say that this has never been published. It is a skeleton in a closet.—Page 152.

INTERVIEW WITH DR. MAXIMO VIOLA.

October 20, 1900.

Dr. Maximo Viola was born in the Philippines and practiced medicine in the province of Bulacan, where he lived practically all his life with the exception of a trifle over four years, which time he spent in Spain, France, Germany and Austria completing his education. At the time of giving his testimony the witness was 43 years of age, and had practiced medicine in Bulacan from 1887 until 1894, when, because of persecution by the friars, he was driven out of Bulacan and practiced in Manila until 1899, when he returned to the province.

Q. What political functions did the friars actually exercise in your parish?

A. They exercised all functions. They were the lieutenants of the civil guard, the captain of the pueblo, the governor of the province. To show this, the friar would always watch the elections, and if any provincial governor or any municipal authority were elected by the people whom he did not desire to hold office, he would for subordinate officers appeal to the provincial governor and for these governors to the governor-general, and state that if these officers who had been elected were permitted to assume their offices that the public order would be endangered, because they were Masons, or any other specious argument would be advanced so as to make the superior authorities set at naught the will of the people and appoint whoever might be thought suitable or friendly to the friar, but often this was not necessary, as the friar would so wield the elections as to get only those to vote who were his blind followers. He performed the duties of lieutenant of the civil guard by demanding of every person who came to him to be either married or to have a child baptized or for a burial, their cedula, which he would retain until such time as the fees were paid, and then he would report the person whose cedula he had retained to the lieutenant of the civil guard as being without a cedula, and he would be jailed until such time as he could get another cedula.

Q. What was the morality of the parish priests?

A. There was no morality. If I was to rehearse the whole history it would be interminable; but I shall confine myself to concrete cases, beginning with the vows of chastity, which everyone knows they have to take. Upon this point it were better to consult the children of friars in every town where there are at least four or five or more, who have cost their mothers many bitter tears for having brought them into the world, not only because of the dishonor, but also because of the numerous deportations brought about by the friars to get rid of them. The

vow of poverty is also loudly commented on by the fact that in every town, however poor it may be, the convent is the finest building, whereas in Europe or elsewhere the school house is the finest building. With regard to other little caprices of the friars, I might say that whenever a wealthy resident of the town is in his death throes the Filipino coadjutor of the friars is never permitted to go to his bedside and confess him; the Spanish friar always goes, and there he paints to the penitent the torments of hell and the consequences of an evil life, thus adding to the terrors of the deathbed. He also states his soul may be saved by donating either real or personal property to the church. There are hundreds of donations of this kind which still exist. For instance, in the town of Bigaa, the altar in the church is of silver, a donation from the Constantine family; and in San Miguel the silver altar is a donation from the family of Don Cefanno de Leon, the grandfather having donated money sufficient to pay for it on his deathbed; and if the patient dies the family is compelled to have a most expensive funeral, with all the incidental expenses, which go to the church, or he threatened with deportation or imprisonment; and if the dead person is a pauper, and has naturally nothing to pay with, or if he is a servant or a tenant, the master or employer has to pay or he will be deported, as happened to my brother-in-law, Moses Santiago, who was a pharmacist, and was deported in the month of November, 1895, because he did not pay the funeral expenses of the son of the female servant in his house. The father of this child was a laborer and had funds sufficient to defray the burial expenses and the friars were so informed by my brother-in-law, and they said they had nothing to do with that, and that he was his master and would have to pay or suffer the consequences, which he did. I myself came very near being deported under the following circumstances: A woman heavy with child died in the fifth month of gestation. The friar curate demanded that I should perform the Cæsarian operation upon the corpse, in order to baptize the fœtus. I declined to perform the operation, because I had a wound in my finger and feared blood poisoning. He told me it was my duty to myself and to my conscience to perform the operation, in order that he might baptize the fœtus, and I told him my conscience did not so impel me, and I declined to do it, and he said, "Take care." Those two words were sufficient to send me hurriedly to Manila, where I remained from 1895, the year in which this occurred, to 1899. If the dying person is a pauper, with no one to pay fees, the Spanish friar does not go to confess him, but sends the Filipino, and when he dies without burial fees his corpse is often allowed to rot, and there have been many cases where the sacristans of the church have been ordered by the friar to hang the corpse publicly, so that the relatives may be thus compelled to seek the fees somewhere sufficient to bury the corpse.

Q. What proportion of the friars do you think violated their vows of celibacy?

A. I do not know of a single one of all those I have known in the province of Bulacan who has not violated his vow of

celibacy. The very large majority of the mestizos in the interior are sons of friars.

Q. Does a hostility exist among the people against the friars?

A. A great deal. If you were to ask the inhabitants of the Philippines, one by one, that question, they would all say the same—that they hated the friars, because there is scarcely a person living here who has not in one way or another suffered at their hands.

Q. What is the chief ground of that hostility?

A. The despotism and the immorality.

Q. Had other causes than the immorality not existed, do you think the immorality was sufficient?

A. Yes; that would be a sufficient cause, for the simple reason that the immorality brings as a natural consequence in its train despotism, intimidation and force to carry out their desires and designs; for all may be reduced to this, that the Filipino who did not bow his head in acquiescence had it cut off from his shoulders.

Q. In other words, this was only a manifestation of the power they exercised over the people. That was one end toward which they used their power?

A. Immorality was the chief end.

Q. What have you to say of the morality of the native priests?

A. They blindly obeyed whatever the friar said; they have neither individual will nor thought.

Q. Are they also loose in their relations with women?

A. Many of them, also. From my own personal experience I think all the priests and friars are on the same level. I have never seen one that was pure. I don't deny there may be exceptions, but I have not seen them. The large majority have violated their vows of celibacy and chastity. For this reason I believe that Protestantism will have a very good field here, for one reason alone, and that is that the Protestant ministers marry and that will eradicate all fear of attacks upon the Filipino families on their part.—Pages 155-157.

INTERVIEW WITH DR. T. H. PARDO DE TAVERA.

October 23, 1900.

Dr. Pardo was born in Manila and lived there until 15 years of age, when he went to Europe and spent twenty years pursuing his studies, keeping, nevertheless, so he says, a close eye on the happenings in his own country. He said that he had opportunity to personally know the friars because he was a student of the University of Santo Thomas.

Q. Have you much personal knowledge of the morality or immorality of the friars?

A. I ought to draw a distinction, for in the American sense of the word "immorality" embraces several departures from the right path, while in the Filipino sense it simply meant sexual departures from morality. Larceny, robbery, etc., were another kind of immorality. The friars had great notoriety as immoral men in the Filipino sense. It was so common that hardly any notice was taken of it. Some of the younger friars said it was merely human weakness.

* * * * *

Q. What was the real ground for the feeling of the people against the friars?

A. I have before said that the friars were the sovereigns of the country. They did everything, so that as the country was dissatisfied with the conditions that prevailed, with the injustice, persecutions and abuses of every kind, they hated the friar because they saw in the friar the responsible head of affairs. At the beginning the friar was the protector of the Indians and the Indians were governed by the friars and accepted unquestionably every one of their acts, but afterwards when they began to suffer the consequences of every kind of abuse on the part of the friars, they began to think where all these hardships and grievances came from, and they discovered that they came from the friars, and there was a regular torrent of hatred against them.—Pages 160-161.

TESTIMONY OF PEDRO SURANO LAKTAW.

October 22, 1900.

This native was 47 years of age, had received his degree as teacher of elementary schools in Manila, his degree of superior teacher in Salamanca, Spain, and his degree as instructor of normal schools in Madrid. When asked in regard to his knowledge of the friars, he said: "I think I am in a position to know more about them than any other Filipino, because through my position as teacher I was brought in constant contact with them."

Q. What political functions did the friars actually exercise in the pueblos?

A. All, without exception. Even those which the governor-general was not able to exercise. One of the most terrible arms that the friars wielded in the provinces was the secret investigation and report upon the private life and conduct of a person. For instance, if some one had made accusations against a resident of a pueblo and laid them before the governor-general, he would have private instructions sent to the curate of the town to investigate and report upon the private life of that resident, stating that he had been charged with conspiring against the Spanish sovereignty. This resident was having his private life

investigated without any notice to him whatever and in a secret way, and the report was always sent secretly to the governor-general, and he might be the intimate friend of the governor of the province or of the gubernadorcillo of the town or of the commander of the civil guard in his town. He would render reports openly, very favorable to him, but notwithstanding this the governor-general would receive the secret report of the friar and act upon it. For instance, there have been many cases in pueblos where a large number of the inhabitants have attended a feast in honor of the birthday of the governor of the province and have partaken of his hospitality, being intimate friends of his, and three or four days later nearly all of them have been arrested and imprisoned, charged with being conspirators against the life of the governor and against the continuance of the Spanish sovereignty through secret information received from the friar curate. This is the secret of their great political influence in the country, for from the governor-general down to the lowest subordinate of the Spanish government they fear the influence of the friar at home, which was very great, owing either to social position there or to power of money here, and I myself have seen several officers of high rank in the army and officials of prominence under the government sent back long before their times of service had expired at the instigation of the friars.

Q. What do you know as to the morality of the friars?

A. I have already related in my statement a few cases, and I would prefer to answer the questions by saying that the details of the immorality of the friars are so base and so indecent that instead of smirching the friars I would smirch myself by relating them. When I was a boy of seven years of age on the opposite side of the street from my house two ladies lived. They were Filipinos, and I noticed two little children there, and I would ask my mother and the servants why it was that they were prettier than we or anybody in the town, and I was told that the friar would know, and I learned he had as his mistresses two sisters living under one roof, and that these children were the children of either one or both of them; and this was done publicly, for leaving out the question of his avowed celibacy and chastity, he had broken another vow which would not permit any one to marry a deceased wife's sister, and here this man was living with two sisters at the same time.

Q. Do you think all the friars were like that? Were there not some who obeyed their vows and were virtuous and lived pious lives?

A. I have already referred to that in my statement, for I desire to be just under all circumstances. Before replying further to this question, I should like to complete the answer to the last. In the quarters of a town farthest removed from the center, the family life is purer there. There may be a few cases of concubinage, but there are comparatively very few, while in the center of the towns the cases of this kind are very numerous, as are also robbery and other crimes. In a word, it can be

truthfully said that the morality of the Filipino people becomes looser and looser as it nears the neighborhood of the convent. In answer to the second question, I may say that there are exceptions, but they are unfortunately few. I recall one instance of the friar curate of Apalit, in Pampanga, who was named Gamarra, and who was an upright and thoroughly religious man. He would marry all those who were living in concubinage free; he would bury the poor free, and perform many charitable and Christian acts, and would stand between the authorities and the unjustly accused. The fact is that while he was the curate there, there was not a single deportation. He visited the sick, he comforted all those who came to him in trouble; he was, in a word, a pure Christian minister of God, but as he was the one shining light amid the darkness of those who sang in chorus the airs of immorality, he was through their machinations brought to Manila and placed in charge of a convent; but this was done so as not to injure his feelings in any way, or make him believe that there was anything behind the removal * * * The good friar never remains long in his field of work.—Pages 163-165.

INTERVIEW WITH AMBROSIA FLORES.

October 24, 1900.

This man had lived in the islands all his life, had been an officer in the Spanish army and later a general in the insurgent army, coming into contact with the friars in the discharge of military and civil duties. Note his answers in regard to their "chastity."

Q. Do you know whether there are in these islands a great many descendants of the friars?

A. Yes, sir.

Q. Is that generally understood?

A. Yes, sir.

Q. Do you know the persons, and know who their fathers were?

A. I know several sons of friars, but at this moment remember one. I can furnish a long list of them.

Q. Do you think the immorality was general or not—whether or not with a great many exceptions?

A. Yes, there were exceptions, but they were very rare.

Q. What was the ground of the hostility against the friars?

A. The reasons for this hostility were many. In the first place, the haughty, overbearing, despotic manner of the friars. Then the question of the haciendas, because the conditions of their tenantry were very terrible. Then there was the fact of the fear which beset every man, even those who through fear were nearest to the friars, that if his eyes should light upon his wife or his daughter in an amorous way that if he did not give them up he was lost. Another reason was that they were

inimical to educating the people. Then, again, because of the parish fees, because they were very excessive, always compelling the rich to have the greatest amount of ceremony in their weddings, baptisms and interments—whether they wanted it or not—and cost them thereby a good deal, and if they did not accede to the payment they would say they were Masons or filibusters.

Q. Was the chief reason for the feeling of the people against the friars as you have stated; that is, that they represented to the people the oppressive power of the Spanish people?

A. Yes, sir; exactly.

Q. Do you think that if there were no other reason their great immorality would have made them unpopular?

A. That would be sufficient for this reason: That the means which they used to carry out their purposes with respect to women were the most grievous and oppressive. If they had merely desired a woman and courted her, nothing would have been said, but if the woman declined to allow their advances they used every effort in their power to compel her and her relatives to succumb.

Q. How do the native priests compare in point of morality with the friars?

A. The present native priests are naturally contaminated by the friars, but although many of them have their amorous relations with women they do it in a quieter way. They don't use any force to carry out their ends.—Pages 169-170.

AMERICAN JOURNALIST TESTIFIES.

November 3, 1900.

H. Phelps Whitmarsh, born at Medoc, Canada, but a citizen of the United States, correspondent for the Century, Atlantic Monthly, Outlook and other magazines, had spent thirteen months in the islands and had visited many parts of the islands and conversed with the natives by means of the Spanish language, previously acquired in Cuba. Practically all the time spent by him in the archipelago had been devoted to a study of the people and their condition.

Q. Did you talk with the people of their sentiment toward the parish priests under the Spanish regime?

A. I did.

Q. What did you find their feeling to be with respect to them?

A. I think, with one exception, which stands out because it is an exception, the people always declared themselves to be not in favor of having the friars back.

Q. Did they state the reasons?

A. They told me lots of stories about the friars.

Q. Were they the common people?

A. Yes, the very commonest people. All are very bitter

except one town of northern Luzon. They are very bitter, and I have always asked them as to this matter.

Q. What grounds did they give for their hostility?

A. Mainly that the priests held them under, oppressed them, robbed them, and that they used their women and daughters just as they pleased.

Q. Did they specify the methods of oppression?

A. I can not remember distinct instances just now.

Q. Did you hear of instances of deportation through the agency of the priest?

A. Yes; I have heard that nobody was allowed in certain sections to go away from the town without the permit of the friars, and that the friar often sent him away, and they were under the thumb of the friar.

Q. How did the friar rob them?

A. He robbed them in the vicinity of the railroads by forcing the people to sell their rice to him at the prices which the friar made, and not allowing the people to send their own products to the market.

* * * * *

Q. What did you hear as to the morality of the priests?

A. Nothing that was good, with few exceptions.

Q. Were you referred to instances where the illegitimate sons of the friars were known?

A. Yes; there was scarcely a town that I did not either see or hear of the children of friars.

Q. Did you hear anything as to the morality of the native priests?

A. Yes.

Q. What as to that?

A. As a rule, that they are not much better in regard to morality.—Pages 172-173.

MEMORANDUM OF CONFERENCE WITH CEFERINO JOVAN,
ALCALDE OF BACOLOR, PROVINCE OF PAMPANGA,
OCTOBER 19, 1900.

After referring to the conditions prevailing in the province of Pampanga, and especially in the pueblo of Bacolor, from a political standpoint, several questions were addressed to the alcalde regarding the friar question in that portion of the Island of Luzon.

In reply to these questions, Senor Jovan stated that he had known a large number of friars living in concubinage with women, and a number of children the fruit of such illicit relations. That the animosity against the friars extended throughout every strata of society down to the very lowest, and was not confined by any means to the educated and higher classes of society. That, so far as his own pueblo was concerned, a return of the friars to their parishes would not result in their occupying the influential position they held under the Spanish regime, for the people were beginning to learn what the separation of church and state meant, and that he, as the head of

the pueblo, would receive no orders from the friar should he endeavor to assert the authority he held under Spanish rule, and if he were to come with credentials from the Archbishop, or even the Pope, he would set them at naught, if they (the ecclesiastical functionaries mentioned) tried to intermeddle in matters in which they had no concern. That he himself was an ardent Catholic, and followed to the best of his ability the teachings of Jesus Christ, whom he recognized as the head of the church and from whom he received his inspirations. That if the friars endeavored to intermeddle in matters temporal he would tell his people that, under the American Constitution and laws, no protection was vouchsafed to any religion or sect other than the protection guaranteed every citizen; that the friars must live from voluntary contributions entirely, and that the faithful were free to attend church or not, as their own conscience might dictate. That the province of Pampanga had been one of the favored portions of the island, in that the friars owned much property there, and consequently did not subject their tenants to the grievous burdens laid upon them elsewhere.—Pages 174-175.

BRIGADIER GENERAL R. P. HUGHES, UNITED
STATES ARMY.

November 6, 1900.

R. P. Hughes, colonel in the regular army of the United States and general officer of United States volunteers, had been in the islands for over two years and served as provost marshal of Manila for nine months when the city was first occupied, afterwards serving as a military officer in Leyte, Bohol, Cebu, Negros and Panay. In discussing the attitude of the people generally toward the friars, the following conversation between the general and questioner occurred:

Q. Were you able to arrive at a conclusion satisfactory to yourself as to the cause of the feeling against the friars?

A. I have been able to arrive at a conclusion as to some of the causes. Two of them seem to be cardinal points, as I understand the people in the Visayas. One is that they were very apt to corrupt the families of the parishioners; the other was that they were a very money-making lot.

Q. What political power do you understand, from talking with the people, that the friars exercised, if any? I mean actual power?

A. I don't think that they had any, except as they could bring it to bear through their parishioners—but that among these people was very great.

Q. Were the friars loyal to Spain, or otherwise?

A. I think they were loyal to themselves.

Q. And Spain was their instrument?

A. That is it; Spain was the instrument. They worked for themselves.

Q. You have said that they corrupted the families. You refer to their immorality?

A. Yes.

Q. How much evidence have you had as to the immorality of the friars?

A. You have to make wide margins in these things, but it was a very general complaint that they corrupted the daughters of families. It was very general. I think, so far as I know, there are but two friars down there. I have found but two; there may be others. I have been through the departments thoroughly. Those I made inquiries about especially. One is at Talesay, in Negros, a man whose life has been pure, and when they drove the others out he simply said he would not go, and he is there now, treated with the same respect and as free as ever. The other is in Culasi. He has married a native woman and has led an upright life, and is treated and honored as any man would be.

* * * * *

Q. Do you know much about the character of the native priests; first, as to their morality?

A. Well, I have had to remove one or two because the congregation said they would not stand it and to preserve peace I had them moved away.

Q. What was the occasion of their indignation?

A. In some cases women, and in others drunkenness.

Q. On the whole, do you think their tone is any better than that of the friars?

A. To be plain, Judge, there is no morality in them; not a particle. They gamble in their convents; they send for members of their congregation to gamble with them. There is no morality.—Pages 176-177.

ATTORNEY GENERAL OF THE ISLANDS TESTIFIES.

Florentino Torres, attorney general of the Philippine Islands under the military government of the United States, among other statements, made the following:

The meager education of many of the Filipino priests is due to the devices of the friars, since the latter, in order to possess themselves of the best curacies or parishes, adopted fifty years ago the systematic plan of the seminaries, rendering difficult the entry of aspirants, restricting instruction and sending out few in number and capacity, while the best priests who

followed them were persecuted and slandered in order that they might assert before the world, as the delegate of the Pope has, that there are not priests enough in number, and of those there are few fitted to be parish priests, and all with the diabolical and pharisaical intention of being able to say that the friars are necessary in this unhappy country to uphold Catholicism. They lie with the effrontery of always, and are and will be responsible before God and history for every injury the Catholic church may suffer.

The artlessness and deficient culture of a great part of the inhabitants of this archipelago are circumstances of which the friars have taken advantage, for, as is known, they take care to have it always believed that they can hurl excommunications and command the terrible punishment of heaven with the power to cast the disobedient into the uttermost depths of hell.

* * * * *

The social relations which the friars have maintained with the Filipinos are the most injurious, and opposed to culture and the moral and material progress of the latter. Ministers of a religion whose founder proclaimed charity to the limit of sacrifice and equality among men have preached the contrary and sustained by their works the inequality and difference between races, impeding and ridiculing every notion or idea of dignity conceived by a Filipino. They have endeavored to keep the Filipinos in ignorance, opposing, wherever they could bring their pressure to bear, the teachings of the Spanish language by primary school teachers. They have condemned in their preachings and private conversation every desire for culture and civilization, antagonizing the best purposes of the Madrid government or of that of these islands, as well in the faint and meager reforms in behalf of the progress and education of the Filipinos as in the economical measures which to a certain extent affect the interests of the corporations, although they may redound to the great benefit of the people; and have arrogated to themselves the title of mentors and directors of this society instead of teaching the Filipinos cultured social behavior becoming to civilized men, they educated and formed them morally with that narrow character, little frank and distrustful, which is noticeable in the generality of the people, especially in the more ignorant, making them stubborn and suspicious of intercourse and relations with foreigners. It can be asserted without exaggeration that the friars have been and are a fatal hindrance to the advancement, moral and material, of this country, from the very fact that they have devoted themselves to keeping this society in ignorance, as though it lived in the middle ages or in the mediaeval epoch of remote centuries; and lastly, as priests and curates, the majority of them were living examples of immorality, of disorder in the towns, and of disobedience and resistance to the constituted powers and the authorities, encouraged by the immunity guaranteed in the anachronistic ecclesiastical jurisdiction, by the weakness of the governors and officials vitiated with fetichism and hypocrisy,

and by the irresistible omnipotence of each monarchical corporation possessing immense wealth. The curate friars were agents and representatives of a powerful theocratic feudalism, which has been ruling this country for many centuries back without any sign of responsibility of any kind through civil and military officials appointed by the Spanish government with the more or less direct intervention of the commissary friars residing in the capital of Spain. And as the Catholic church in these islands was and still is completely monopolized and dominated by them, and to that end they secured from the complaisant and suicidal governments of Madrid and from the deceived Roman curia that the majority of archbishops and bishops of this country should be always friars, and in this century, or at least during the past forty years, the friar succeeded in monopolizing absolutely the miter to the extent that the priests were wholly excluded from the bishoprics, including Peninsular priests, despite the exalted Spanish patriotism which friars preach. From all these antecedents it is very easily deduced what were the political relations existing between the friars and the Filipinos.

* * * * *

With respect to the morality of the parish friars, the conduct of the majority left much to be desired, and in each town and locality the manner of living of the curate-friar was publicly known and talked of; for if there are any leading an exemplary life, of constant and crude virtue, and of irreproachable conduct, there were others to a fair number who were designated by public opinion as living examples of scandalous abuses, vice and corruption. Gaming, concubinage and orgies, or loose diversions in company with persons of the other sex, were well known to parish priests, especially in the provinces and in pueblos somewhat removed from the residences of the bishops. In many pueblos the concubines and children of the friars were publicly known and pointed out, and the colleges existing in this capital used to be, and still are, filled with youths of both sexes whose features reveal their origin and birth.

* * * * *

The detective work of the friar curates and their false accusations and slanders sent many and an innumerable number of the peacefully inclined to the revolutionary ranks, because between the horrible punishments and outrages which produced death slowly and death in the open field, many preferred the latter. The greater part of the well-to-do and cultured people of the provinces and many from this capital embraced the cause of the rebellion forced thereto by the persecutions and false accusations made by many jingoistic Spanish patriots and the friars, rather than of their own notion, and also because of the outrages, ferocious punishments, and most severe penalties imposed on persons that the people believed to be innocent.

The animosity and prejudice entertained by the friars against the cultured and wealthy Filipinos were due to the fact that the latter, despite the risk they ran, were accustomed to discuss and censure publicly the immoral, domineering and pre-

judical conduct of the friars with irrefutable proofs, which the ignorant poor and their country folk, who barely made bold to comment upon it in the privacy of their homes, were not wont to do; so that the explosion of 1896 was more terrible among the latter.—Pages 181-188.

FRANCO GONZALES.

From a letter to the commissioner written by Senor Francisco Gonzales, who is a prominent Filipino (a Spanish mestizo) over 60 years of age and a very large landed proprietor of Nueva Ecija, the following excerpts are taken. The entire letter was translated and printed as part of the original document No. 190:

Here is sought the narration of some facts, and although the scandalous immorality of the parish friar is a current thing in these pueblos, I shall relate what I remember about Father Ceinfuegos, a Dominican friar, curate of the pueblo of Tayug (Pangasenan), about the years 1884 and 1885. This friar, addicted to petticoats, was accustomed to play "monte" with his mistress and other neighbors in his own convent; and being asked one day by a Spaniard why he permitted gambling in his house, the good father replied, between drinks, that he needed resources for his "wife," and that he found this means very profitable.

The principle cause for the hostility against the friar curates in the said provinces has been egotism, unbridled license, ill-treatment and contempt for the Filipino.—Pages 197-198.

LEADING RESIDENTS OF ARINGAY, PROVINCE OF LA UNION.

October 24, 1900.

The head men and leading residents of this town assembled under the local chief, who invited their expressions on questions propounded by the commission. These people unanimously expressed themselves in a written statement from which the following is taken:

Q. What was the morality of the friars as parish priests, etc?

A. The morality of the friars generally left much to be desired; it was a cause for scandal among their parishoners—the way in which they broke their vows of chastity and poverty. This free life of the friars was so notorious that nothing was hidden

from their parishoners, who had everything before their eyes on all occasions. We shall cite some cases: They compelled all the spinsters to go up to the convent on Sundays and feast days, and there they exhorted them regarding matters which were not advisable, and not satisfied with this, they advised them to confess frequently, and they relied upon this means to profane the house of God; and, if they did not secure their, disordered ends, they sought means even though it were calumny, to secure the deportation of the fathers of families and if the women were married, their husbands, as happened to a former captain, Don Migul Revollo, and others.

To show how far their astuteness went, there still exists in the convent of this pueblo two secret stairways, the door being in the form of a wardrobe, which, when opened, formed means of escape—one communicating with the vault leading from the choir of the church to the sacristy, and the other in the sleeping room of the curate, which led to a storehouse which is now used as the office of the local presidents. This was the idea of a friar to carry out his impure and disordered passions. It can be said that there were two curates of this pueblo who were so cruel and inhuman that even without any reason they verbally ill-treated whoever had the misfortune to have anything to do with them, not to say anything of their servants, sacristans and singers, without respecting the sanctity of the place and of religious functions; wherefor, by reason of our consciences as good Catholics, we can not but protest under pain of threatening the demoralization and corruption of our holy religion. They abused all kinds of females without distinction of class or age, and when some of them became with child they gave them medicine to kill the foetus.—Page 200.

JOSE TEMPLO.

Jose Templo, a native and resident of the city of Lipa, in the province of Batangas, a landed proprietor and agriculturist, frames for himself and in representation of the said city, answers to questions, from which the following translations are taken:

Q. How much personal opportunity had you before 1896 to observe the relations existing between the friars and the people of their parishes in a religious, in a social, and in a political way?

A. As regards the religious relations, the friar-curates, if they had a coadjutor or coadjutors, did hardly any thing in their parishes except to confess a few penitents outside of the Lenten season, if they were so disposed; the administering of the other sacraments, a great part of the penitents, and also of the preaching being performed by the coadjutors. The practical acts of the friars with respect to religion were not responsive to their pious calling of missionaries and teachers of the na-

tives. They ought rather to be called the corruptors of youth. For this reason in the administration of the sacraments they exercised only the penitential, as in these they experienced delights and pleasures through their shameless and incredible solicitations. In Lenten time, which was the period when the country folk came in to confess, the parish friar would give strict orders to the scribes of the church to the end that in the distribution or giving out of the certificates to the penitent among himself and the coadjutors, they should give him the young unmarried country women and servant penitents, whom he obscenely solicited through words and manipulations in the confessional, which they always had cornered and buried in the darkest part of the church, thus setting at naught the severe and wise constitutions of the popes, Paul IV., Clement VIII., Paul V., Gregory XV., Alexander VII., and lastly Benedict XIV., against soliciting confessors. Is a proof of this desired as clear as the light of mid-day? Here are the thousands of solicited females, of which I have some examples in my house, ready to depose if necessary in accordance with what is here denounced.

* * * * *

Q. What do you think is the chief ground for hostility to the friars as parish priests?

A. The abuses, tyrannies, and countless immoralities committed safely synthezied in the facts recorded and in many others no doubt worse, of which the deponent has no knowledge, as they were committed elsewhere, and must have partaken of another character owing to a diversity of conditions; and I say "safely" because in the Philippines no one could call the friar to account for his acts. And if any governor allowed himself at any time to bridle his friars his rashness cost him dearly, he being discharged from his office.—Pages 202, 209, 210.

DON JOSE C. MIJARES.

November 15, 1900.

This resident of Bacolod, capital of the island of Negros, has lived in the islands sixty-three years and testifies to acquaintance with so many friars that he is unable to state their number. Said he:

The friar curates, usurping the attributes of the local authorities, not only intervened but exercised joint action with the said authorities in the three branches, administrative, judicial and economical. The gobernadorcillo or justice of the peace who should have dared to disobey the curate friar was certain to land in jail within a few days, if he were not deported, to which end the reverend friars always had on hand, like a panacea against them, the accusations of being a filibuster and anti-Spanish.

The heads of the Spanish government, to the detriment of their dignity, became servile tools, because they knew that the

friars, with the powerful lever of their money treasured up in the convents of Manila, were above the law; therefore, more powerful than the very governor-general of the islands.

In some parish houses I have seen printed schedules published by Archbishop Sancho de Santa Justa y Rufina. I also had occasion to observe that several curates have charged parish fees at will and without fixed standard, exceeding what was designated in said schedule. I do not know whether this may have been the cause in some cases for reluctance to contract ecclesiastical matrimony, although in my judgment what mostly influenced this reluctance is that some reverend friars had arrogated to themselves rights which in feudal times were called rights of "pernada." (The right asserted by certain feudal lords to enter the marriage bed of a newly-wedded bride before the husband). Far from my mind is the idea of injuring or slandering, for I can cite specific and concrete facts, with the names and descriptions of the parties interested, should I be compelled thereto.

Speaking generally, and with rare exceptions, their morality was detestable, as I have said above.

* * * * *

For many years past the friars have taken possession of nearly all the curacies in the Philippines formerly occupied by native priests, the latter being relegated to the position of coadjutors and carrying on their shoulders all the weight of the ecclesiastical labors and occupations for the meager remuneration of fifteen pesos per month, which was the most they earned. In the meanwhile their immediate chief, the friar curate, filled in his idle moments with corporal enjoyments and pleasures and at times saying to the patient subordinate: "Do as I say, and not as I do."—Page 254.

FRANCISCO ALVAREZ.

October 2, 1900.

The above resident of Nueva Caceres, ex-clerk of court of the terminated Spanish government, ex-councillor of justice under the Filipino government, now under the United States, since merchant and for forty-eight years resident of the islands, says in part:

The morality of the friars in the pueblos of the Philippines was, with few exceptions, very scandalous, and reached the incredible in some pueblos of this province of Albay.

The parish friar, placed in the position already described by the undersigned regarding his parish, converted himself, up to a certain point, into an absolute lord, master of lives and property, and, if so willed, he made and unmade everything according to his fancy.

Master of the will of the people, more through fear than out

of love for him, he nominated town authorities who pleased him, which nomination resulted almost always in the greatest flatterer of all his parishioners, and it is plain that all weighty determinations dictated by the municipal authorities were not proper initiatives, but those of his amours. Invested with this power, who would dare to resist any of his whims and those frailties of man of flesh and bone? If dominated by the temptations of an unholy love, neither the sacredness of the bridal chamber nor the modesty of a virgin or widow detained him. Cases personally witnessed by the undersigned unfortunately confirm the veracity of his assertion. A certain Fray Damaso Martinex was a foreign vicar in the year 1870 to 1872 in the district of Lagonoy of this province, with residence in that of Goa, and he was so despotic and wicked to the people of his pueblo—may God forgive him—that when going to the house of a married woman he ordered the husband to leave the house in order to be able to speak alone with his wife, and in this way he managed to seduce many, although he did so only to those he knew to be ignorant.

But if this vicar friar only committed these abuses on the ignorant and uninstructed people, I have to relate another case, of which a distinguished lady was the victim, who passed as, and was, in fact, a very honest woman. It was the work of the machinations of a friar, violently enamored of her. It happened in the pueblo of Polangui, Province of Albay, and whose parish friar was the friar Fray Eusebio Platero. The lady was the widow of a Spaniard, and belonged to one of the first families of that town. She had a brother more enlightened than the friar and who was opposed to the latter's desires. Being aware of the friar's evil intentions toward his sister, the widow, he forbade her any kind of relation with him, particularly the frequent visits the friar made. Aware of this, the priest at once contrived to bring a false accusation of assassination against the brother, which caused the latter to be pursued by the civil guard and the court of the first instance, and, thanks to his being able to furnish the proofs of his innocence in time, the blow did not reach him, but he could not escape from all the daily vexations which did not cease to pursue him.

Strong in his resolution to conquer the widow, who from the beginning exhibited the greatest contempt for his amorous pretensions, the friar did not delay to resort to the last recourse of sowing a mortal hatred between the brother and sister, and withdrawn in this way from the influence of her brother, who saw himself obliged to threaten him with grave chastisements, she soon made common cause with the priest against her brother and fell into the snare, bringing shame upon her family and occasioning for that reason the premature death of her brother. This ignoble action of the friar is very fresh in the memory of the people of Polangui (Albay).—Pages 258-259.



A Message of Warning!

DEAR READER:

Are you aware of the growth of the Roman Catholic Church in America?

Do you know that it is stronger here than in the cradle of its birth, or any other European nation?

Do you know that the hierarchy of the Roman Catholic church is in politics—that America is its last stand and that its open and avowed intention is to make America a Catholic nation and put the Catholic Cross above the Stars and Stripes?

If you do not know these things it is your own fault. And if you do know them and are not doing anything to avert them you are not as loyal, as patriotic and as liberty-loving as you should be. Get hold of books and publications on the question of Romanism and you will see that it is the greatest question with which the coming generation will have to contend—in fact the conflict may not be that far off—it may be up to YOU and I to settle it in OUR time. If so let us be informed and prepared.

Get on the firing line! Be a Paul Revere! Be a real Patriot—a true American.

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AURORA MISSOURI

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